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FROM EPWORTH TO LONDON

WITH

JOHN WESLEY,

BEING

FIFTY PHOTO-ENGRAVINGS

OF THE

SACRED PLACES OF METHODISM,

WITH DESCRIPTIONS FROM NOTES WRITTEN INSTANTLY
FOR THESE VIEWS BY

GEORGE JOHN STEVENSON, M. A., OF LONDON, ENGLAND,

AND COMPILED FOR THIS WORK BY THE PHOTOGRAPHER WHO MADE THE NEGATIVES ON THE SPOT

G. W. EDMONDSON.

PUBLISHED BY
WILLIAM BRIGGS,
WESLEY BUILDINGS
TORONTO.

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D CHURCH
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DEDICATION.

TO THAT KINDLY, HELPFUL, LOVING CHRISTIAN MAN,

GEORGE JOHN STEVENSON,

TO WHOM SO MANY

AMERICAN METHODISTS VISITING LONDON

ARE INDEBTED FOR UNREQUITED KINDNESSES,

THIS BOOK

IS GRATEFULLY DEDICATED

INTRODUCTION.

HOW little we know in what way the words we utter may affect those hearing them was exemplified in the case of the person making the following remark in the presence of the illustrator of this work. The words were to this effect: "That the interest in the life and writings of the Founder of Methodism was waning, and that something should be done to awaken a desire amongst Methodists to know more of John Wesley."

Nothing, it seemed, could more effectually achieve this than to present to that people photographs and data, taken

and collected "on the spot," of places made sacred to all Methodists by their association with the Wesleys. It was resolved to carry out the idea. The trip to England was undertaken; the negatives were made, sometimes under trying circumstances and against unreasonable opposition; the information and data were kindly furnished by the then best historian of Methodism living, and this book is the result. If it shall prove of value as an educator to the Methodists of America, the labor and expense will not have been in vain.

G. W. E.

THE VILLAGE OF WINTERBOURNE-WHITCHURCH.

THE VILLAGE OF WINTERBOURNE-WHITCHURCH.

THIS is a Parish and one-street village in the County of Dorset, in the South of England. It forms the fourth portion of a Rural Deanery, is five miles from Blandford, and is built on the River Winterbourne.

The Minister of this Parish from 1651–62 was the Rev. John Wesley, M. A., father of the Rev. Samuel Wesley, Rector of Epworth, and grandfather of John and Charles Wesley, founders of Methodism.

Samuel Wesley was born in this village in the Summer of 1662, just before his father was expelled from the living in August of that year by the Act of Uniformity. His birth is recorded in the Church Register and the date of his baptism. There is a small Wesleyan Chapel in the village.

THE OLD CHURCH AT WINTERBOURNE.

THE OLD CHURCH AT WINTERBOURNE.

HERE we have a near view of the quaint old English Country Church at Winterbourne Whitchurch, the square Tower of which may be discerned in the far distance of the view of the village in preceding picture. The Church will seat all the inhabitants, 427, parents and children. The Clergyman's salary is only $543.00 per annum. There is a beautifully decorated Font in this Church, dated 1450; the Parish is a very old one, and in the chancel are mural tablets to some of the former Vicars. The Church Register dates from 1559.

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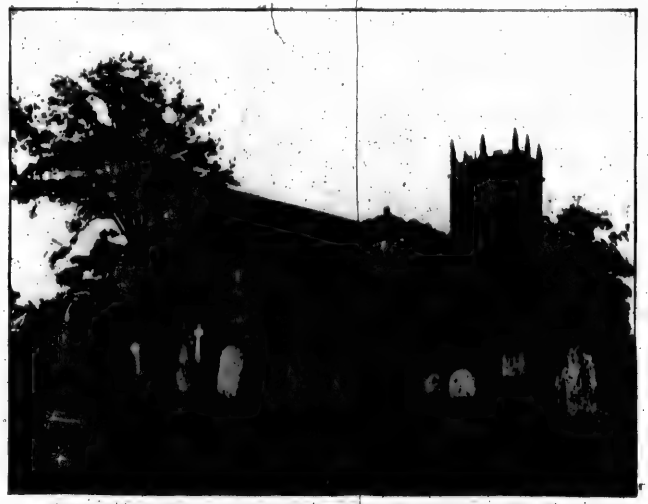
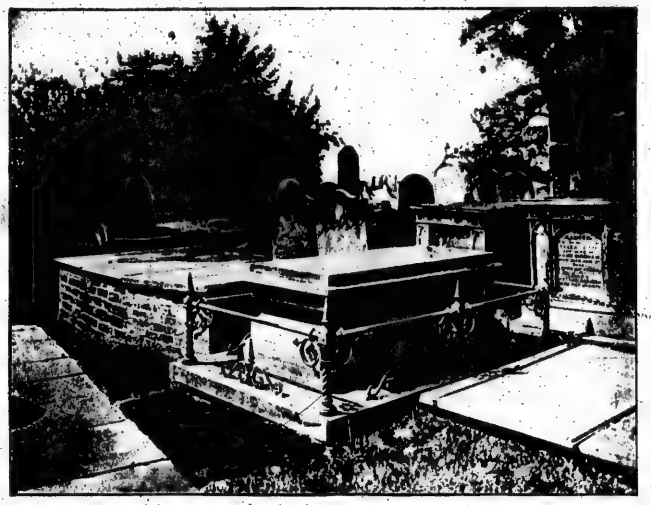


THE NORTH-EAST VIEW OF EPWORTH CHURCH.

THE NORTH-EAST VIEW OF EPWORTH CHURCH.

EPWORTH is a remarkable old town, very ancient, built in the midst of the Fen district of Lincolnshire, on a slightly rising ground, and is the chief place on what is known as the Isle of Axholme, being surrounded with rivers, and formerly was in the midst of overflowing waters, so that Samuel Wesley had occasionally to visit villages near by in a boat, taking his horse with him.

Leaving the old country Inn, with its sanded floor of stone flagging, comfortable beds and glorious "roast beef of old England," the visitor soon approaches a small avenue of trees leading up a slight eminence, on which stands Epworth Church, visible for miles around.



TOMB OF SAMUEL WESLEY AS IT NOW APPEARS.

TOMB OF SAMUEL WESLEY AS IT NOW APPEARS.

ONLY the covering slab remains of the original Tomb, which was restored in 1872, at the sole cost of Mrs. Lucy Reade, then living in the High Street, Epworth.

ANCIENT FONT—IPWORTH CHURCH.

ANCIENT FONT—EPWORTH CHURCH.

THIS is an old Saxon Font, which is said to have come from a still older Church. It stands under the Tower at the west end, where is also the chief entrance door, which is visible in the picture. Ordinarily a modern Gothic cover adorns this Font, but it was kindly replaced for us by the old cover actually in use when Samuel Wesley was Rector.

EPWORTH RECTORY.

EPWORTH RECTORY.

THE "Rectory House" at Epworth, as built at the cost of Samuel Wesley in 1710, and with recent addition of wing on left. None of the members of the Wesley family were born in that edifice. Charles, the poet, was the last born in the old Rectory, in December, 1707; it was burnt down in 1709 and Kezia, the nineteenth child, was born a month after the fire, in the house of a neighbor.

The original Rectory is described as a building "all of timber and plaister and covered all with straw thatche;" so that it became ready fuel to the fire that on February 9th, 1709, nearly deprived the world of a John Wesley.

SIDE VIEW OF EPWORTH RECTORY.

SIDE VIEW OF EPWORTH RECTORY.

THIS view is made interesting from the fact that it shows the location of the window from which John Wesley was rescued at the age of six years from the burning Rectory.

The window is located in the end of the building, just above and to the right of the top of the right-hand gate-post, nearly hidden with ivy, and could be reached by one man standing on another man's back, as is represented in the celebrated engraving of the "Escape from the Fire," though that engraving is incorrect, as it is impossible to see the Church from the Rectory.

THE HAUNTED CHAMBER—EPWORTH RECTORY.

THE HAUNTED CHAMBER—EPWORTH RECTORY.

"JEFFREY'S ROOM," or the Haunted Chamber, still bears the name given to it by Emelia Wesley, after an old man who died there. This is the room where in 1716 those strange noises were heard which have made the Haunted Chamber known wherever the Wesley family is known. Wesley mentions the occurrences in his Journal.

The floor of this attic is made of gypsum, and reverberates in a remarkable way through the house. Below this was the Nursery, the scene of the Ghost's earliest and most remarkable exploits. The light entering the room comes from a dormer window easily accessible from the outside, and it is now believed that, whoever or whatever made the noises that so disturbed the Wesley family, their cause was introduced through this window.

MARKET CROSS—EPWORTH.

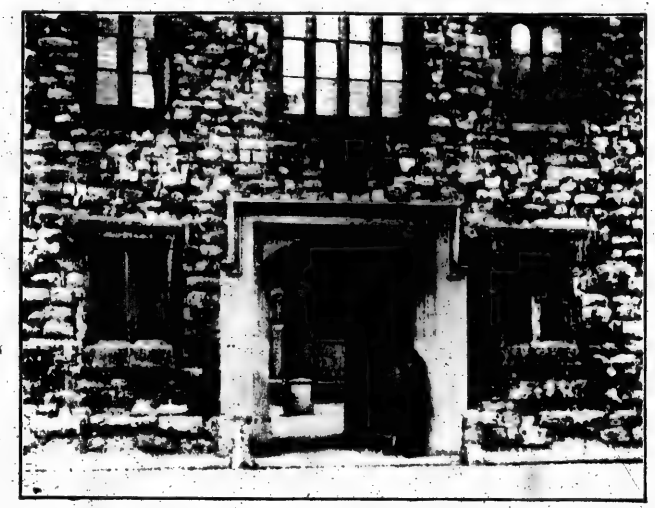
MARKET CROSS—EPWORTH.

IN bidding "good-bye" to Epworth, we pass this Market Cross, made famous from the fact that from these worn steps surrounding it John Wesley often preached to two thousand or more people, as recorded in his Journal.

THE CHARTERHOUSE (WESLEYAN SCHOOL)

THE CHARTERHOUSE—WESLEY'S SCHOOL.

ON entering Charterhouse Square, London, we face this portion of the venerable pile of buildings known as "The Charterhouse." Five centuries ago it was a famous Monastery, founded by a company of Monks from Chartreuse, in France. One "Bruno" founded there this first order of "Carthusians," which name still clings to the pupils of the Charterhouse School. The Monastery was suppressed by Henry VIII and the property sold to one of his favorites, the Duke of Norfolk, in 1565, for $12,500. He offended the King and was beheaded in 1572. Queen Elizabeth spent some days there; so did King James I, and he there knighted eighty gentlemen.



THE CHARTERHOUSE—ENTRANCE TO MASTER'S COURT.

CHARTERHOUSE—ENTRANCE TO MASTER'S COURT.

THE Porter's Lodge has been passed, a little nook hidden in the large archway seen in preceding view, and credentials having proved satisfactory, the visitor is now in the first court in front of the archway under the residence of the Master of Charterhouse, which forms the entrance to "Master's Court," seen in the next picture.

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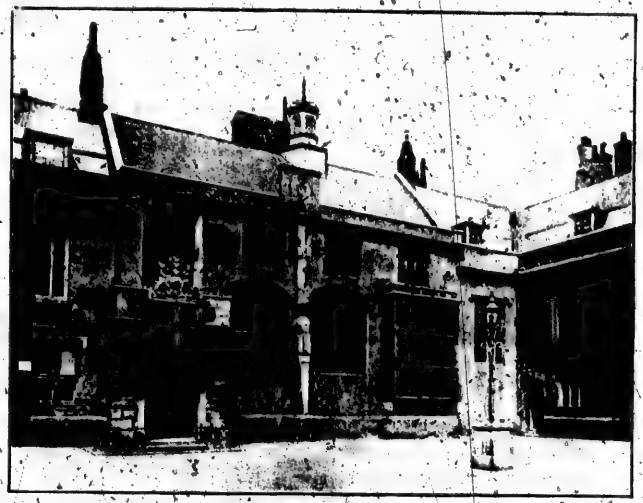


THE CHARTERHOUSE—IN THE MASTER'S COURT.

CHARTERHOUSE—IN THE MASTER'S COURT,

OR DINING HALL QUADRANGLE.

WE are facing the three large windows that light the Dining Hall and the entrance door over which are the Royal Arms of Great Britain, whilst in the sun-dial above the upper windows is the Coat of Arms of the founder of the Charterhouse.

In 1611, Thomas Sutton bought this property from Lord Howard, Earl of Suffolk, for sixty-five thousand dollars, and obtained a charter to there found a Hospital for eighty gentlemen of decayed fortunes, and a Free School for forty poor boys. One of the boys educated there in later years was John Wesley, who endured many hardships during his school days, such as having all his meat snatched from him at dinner by stronger and larger boys.

CHARTERHOUSE—THE DINING HALL.

CHARTERHOUSE—THE DINING HALL.

HERE are the cloths laid preparatory to the daily dinner of the forty pensioners, at 3 P. M.

The dark oak-paneled walls and massive fire-place, with its brass "andirons," or "dogs," easily carry one back to the times of Knight Errantry.

Over the fire-place is the Coat of Arms of the founder, and higher still a Gallery, leading to a wider one at the end of Hall, in which concerts are occasionally given to cheer and entertain the aged pensioners.

CHARTERHOUSE. GALLERY IN DINING HALL.

CHARTERHOUSE, GALLERY IN DINING HALL.

THIS is a near view (valuable to the architect as giving detail) of the Gallery mentioned on preceding page, showing the curious square Elizabethan finials, with their quaint carving and the construction of the roof.

In this Dining Hall, the novelist Thackeray and the caricaturist John Leech, whose satirical sketches of the follies of society in "Punch" made him so celebrated, sat at the Annual Dinner to the Carthusians, a few months before they died, chatting of old times with the old gentlemen pensioners.

CHARTERHOUSE—FIRE-PLACE IN THE "FOUNDATION BOYS'" DINING HALL.

CHARTERHOUSE—FIRE-PLACE,

IN THE "FOUNDATION BOYS'" DINING HALL.

THE old solid tables and heavy seats, like those by the fire-place in the picture, are still kept in this room, though in a neglected condition of piled up lumber.

It was in this room that Wesley ate what was left to him of the meals served here to the "Foundation Boys," as they were called.

A door to the right corner opens into the Great Dining Hall.

CHARTERHOUSE—THE CLOISTERS.

CHARTERHOUSE—THE CLOISTERS.

IN these Cloisters the "Foundation Boys" used to play in wet weather.

The flat roof above the arched groinings forms an open promenade, commanding a view of all the play ground and of the mansions of the Dukes of Norfolk and Su[illegible]. The blank wall opposite to the open arches was formerly pierced with doors leading to cold, dreary cells, where the Carthusian Monks were shut in. There was one small opening, through which their scanty meals were passed. The plan of these openings would be represented by the letter V laid flat. The janitor who brought the food, would reach down one arm of the V from the outside of the wall, leaving the food at the point; the poor Monk could then reach it from his side the wall, and neither of them could see the other.

It was hard fare for those religious [illegible]s. John Wesley tells us that even in his day he seldom rose from the table without having appetite for more food.

CHARTERHOUSE—PART OF PLAY-GROUND.

CHARTERHOUSE PART OF PLAY-GROUND.

HERE, on the left, we see a portion of the grass play-ground, with the wide gravel walk around it, over which John Wesley, by the advice of his father, used to run three times every morning to get an appetite for his bread and milk breakfast.

The buildings to the left formed the residence of the Dukes of Norfolk and Suffolk, over which is seen the Church Tower. The higher buildings to the right were known as "The Palace," in the stately rooms of which Queen Elizabeth and King James held state.

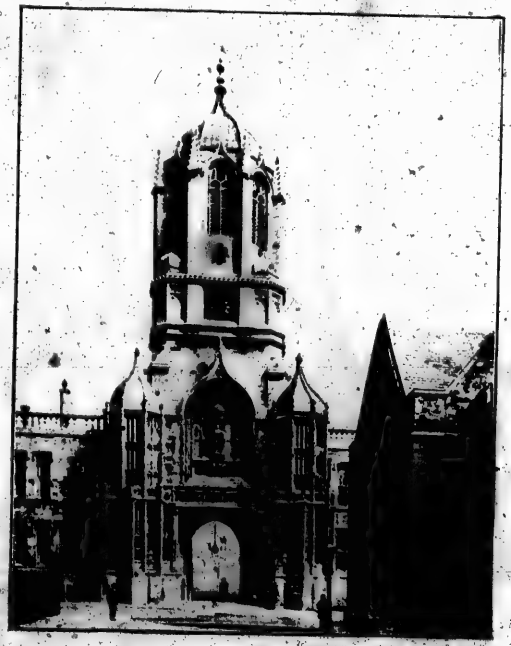
The exterior of the Cloisters, with its flat roof mentioned in preceding description, is noticed on the right. At the end of these Cloisters was the school-room where Wesley studied.

CHARTERHOUSE—A CORNER IN THE CHAPEL.

CHARTERHOUSE—A CORNER IN THE CHAPEL.

THE greater portion of the Tomb of Thomas Sutton, the founder of Charterhouse, is seen enclosed in iron rails. Of him we will not speak, although he may be called the "Saviour of England" at the time of the Spanish Armada.

In front of this monument are four pews. In each of these pews ten of the "Foundation Boys," Wesley amongst them, used to sit every morning and evening at daily prayers.



CHRIST CHURCH COLLEGE, OXFORD.

CHRIST CHURCH COLLEGE, OXFORD.

ONE week after his seventeenth birthday, John Wesley entered Oxford University in June, 1720; his undergraduate days, like those of his brothers Samuel and Charles, being spent at Christ Church, Cardinal Wolsey's College.

At the age of twenty-one, William Badcock describes Wesley as "the very sensible and acute collegian, baffling every man by the subtleties of his logic, and laughing at them for being so easily routed—a young fellow of the finest classical taste, and of the most liberal and manly sentiments."

THE WESLEY VINE—LINCOLN COLLEGE, OXFORD.

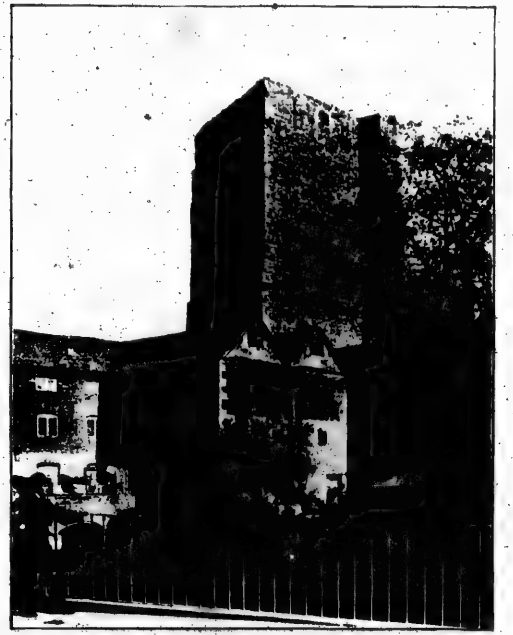
THE WESLEY VINE LINCOLN COLLEGE, OXFORD.

ON March 17, 1726, Wesley was unanimously elected to a Fellowship in Lincoln College, Oxford, and the window over the archway is that of his Study.

The celebrated Wesley Vine, said to have been planted by him whilst residing in these rooms, is seen on either side the archway, and must be now over one hundred and sixty years old.

In February, 1751, Wesley was obliged to resign his Fellowship, having married a widow named Vazeille.

College Fellowships can only be held by unmarried Clergymen.



THE CASTLE, OXFORD.

THE CASTLE, OXFORD.

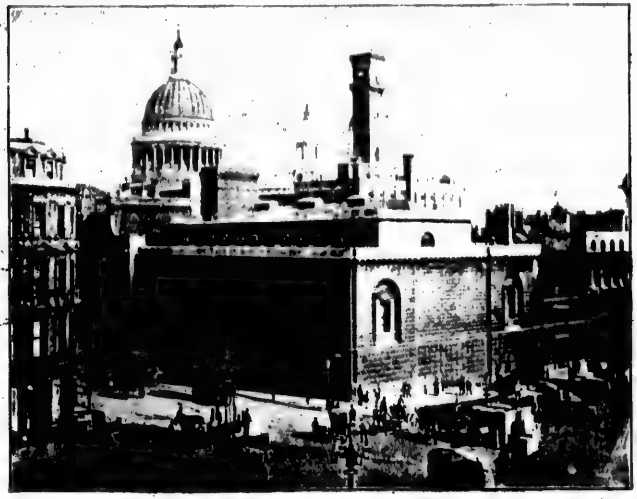
IN 1730, a Mr. Morgan visited a condemned man in Oxford Jail and spoke to one of the debtors. What he saw and heard convinced him that much good might be done there. He proposed to institute systematic work at that place, and John and Charles Wesley agreed to visit this Castle at Oxford once or twice a week, if the Minister of the Parish did not object. Wesley's father, writing to him on the subject, says: "Go on, then, in God's name, in the path to which your Saviour has directed you, and that track wherein your father has trod before you. For when I was an undergraduate at Oxford, I visited those in the Castle there, and reflect on it with great satisfaction to this day. Walk as prudently as you can, though not fearfully, and my heart and my prayers are with you."

The first person to whom John Wesley preached salvation by faith was a prisoner under sentence of death in this Castle.

WINDSOR CASTLE AND TOWN.

WINDSOR CASTLE AND TOWN.

IT is one of the many interesting and historic places where John Wesley labored. The Castle has been the residence of the Kings and Queens of England for centuries. The Round Tower is so high that thirteen counties can be seen from its top. In the crypt of St. George's Chapel are laid the bodies of the Sovereigns of England for nearly two centuries past.



NEWGATE PRISON.

NEWGATE PRISON.

IN the distance is seen the Dome of St. Paul's Cathedral, London. The opening to the right is the Old Bailey, where the Judges sit to try the prisoners; that to the left is Newgate Street. The residence of the Governor of Newgate Prison is on the extreme right of the picture; next is seen the felon's door, out of which condemned murderers came to be hung, the scaffold being erected in front of that door, and eight thousand to ten thousand people usually were present at each execution. For ten years past the hanging has been done within the Prison, which is now about to be moved to a site outside London.

In an entry in his Journal, John Wesley says: "While I was preaching at Newgate, a woman broke out in strong cries and tears; great drops of sweat ran down her face and all her bones shook, but both soul and body were healed in a moment."

CHURCH OF ST. BARTHOLOMEW THE GREAT.

CHURCH OF ST. BARTHOLOMEW THE GREAT.

THE oldest Church in London is connected with our subject by two interesting links. It is part of the old Priory of St. Bartholomew, and a portion of the buildings had been turned into a Chapel, of which, in 1753, John Wesley gained possession and opened to his followers.

This was the Church where, at the request of the Pastor, Mr. Bateman, John Wesley preached a charity sermon to a crowd so great that he had difficulty in getting into the building. Thus after an exclusion of eight years, the Established Church of England once more opens her doors to John Wesley.

THE AMBULATORY—ST. BARTHOLOMEW THE GREAT.

THE AMBULATORY ST. BARTHOLOMEW THE GREAT.

THIS is a promenade surrounding the Apse, which terminates the east end of the Church, where stands the Communion Table.

Between the two massive Norman columns on the right may be seen the Altar Chairs. The Tomb seen in the extreme distance is that of Sir Walter Mildmay, who was Chancellor of the Exchequer to Queen Elizabeth. It is a fine specimen of the Renaissance style of architecture, and is beautifully decorated with colored marbles.

INTERIOR OF ALL-HALLOWS CHURCH, LONDON.

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INTERIOR OF ALL-HALLOWS CHURCH, LONDON.

IN Lombard Street, the visitor finds this, one of the smallest Churches in London, though elaborately ornamented with costly wood carving. Here, John Wesley preached his first extempore sermon. The facts are these, and they are printed and framed in the Vestry of the Church. Wesley, in early life, went to this Church to hear an eminent Divine, Dr. Heylin, preach, who failed to attend. Mr. Wesley, being in gown and bands, seated in a pew, was called into the Vestry and asked by the Church Wardens to conduct the service. Mr. Wesley was in much mental confusion and agitation, not having brought a sermon with him. A woman who stood by, noticing his concern, on being told the cause, put her hand on his shoulder and said: "Is that all? Cannot you trust God for a sermon?" This question had such an effect upon him that he ascended the pulpit, preached extempore with great freedom to himself and acceptance to the people, and never after did he take a written sermon into the pulpit.

THE FIRST METHODIST CHAPEL EVER BUILT.

THE FIRST METHODIST CHAPEL EVER BUILT.

IN Broadmeade, Bristol, Mr. Wesley erected this, the first Methodist place of worship ever built, in the year 1739.

It was a source of much trouble to Mr. Wesley, owing to his want of experience in drawing legal deeds.

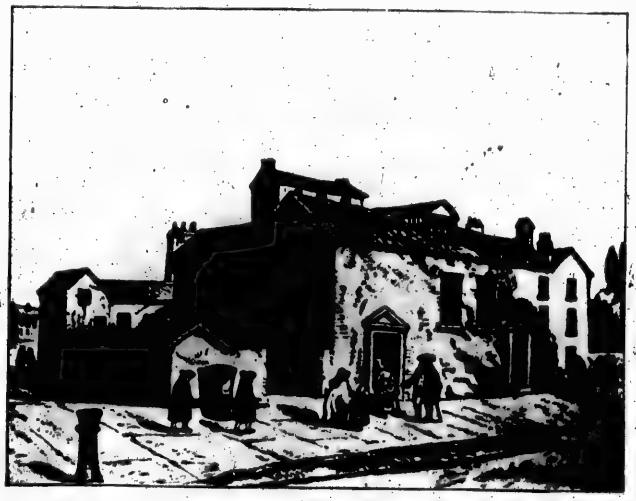
It has been used by the Calvinistic Methodists for many years, and the Bible on the Pulpit is printed in Welsh. In this picture we see the First Methodist Communion Table.

Rooms for the residence of the Preacher were built at the top of the Chapel, the only light and air coming from a window which opened into the upper part of the Chapel. Those rooms are now used for Class Rooms.

WESLEY'S CLASS ROOM—BRISTOL.

WESLEY'S CLASS ROOM—BRISTOL.

HERE is one of the rooms spoken of on the preceding page, and here Wesley used to meet his Western Preachers. The apartment shown was and is used as a Class Room, and smaller ones lead from it. The dark space at end of cupboard is the doorway into the private sitting and bed-rooms, which were occupied by Wesley, who passed much time there. It is said they are in exactly the same condition as when Wesley left them.



THE OLD FOUNDRY.

THE OLD FOUNDRY.

THE first Methodist Chapel in London opened in 1739, the same year as the Bristol Chapel; the latter was built on purpose, whilst the Foundry had been for many years a ruin. It was repaired and fitted up for preaching, at a cost of $3,500, and used by John and Charles Wesley as the home of London Methodism for forty years.

The portion to the right was a Day School; the yard to the left had the stable for Wesley's horse, and carriage when he had one.

The building on the top was Wesley's residence, in which his mother died in 1742.

BUNHILL FIELDS CEMETERY—LONDON.

BUNHILL FIELDS CEMETERY LONDON.

THIS view is taken from the parlor window in Wesley's house, in City Road. It began to be a place of interment when the great plague was raging in London in 1665, when scores of the plague-stricken people were buried in heaps, without coffins, every night.

The graves of John Bunyan and Susanna Wesley are near the left center of the view; in the right center a thin, white Obelisk is seen, which marks the grave of Daniel Defoe, author of Robinson Crusoe, and near it is the grave of Dr. Isaac Watts, the hymn writer.

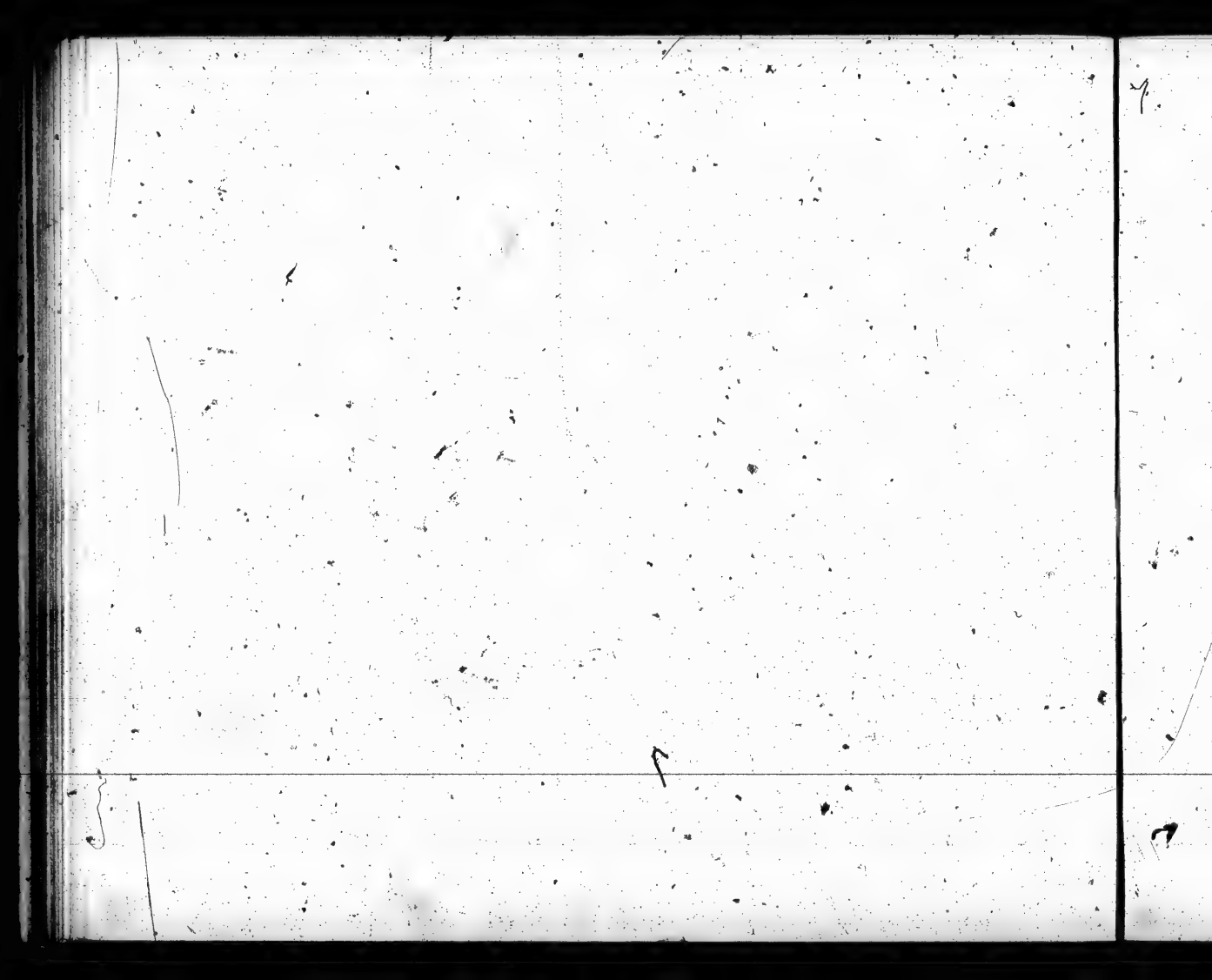
SUSANNA WESLEY'S GRAVE.

SUSANNA WESLEY'S GRAVE.

SUSANNA WESLEY was buried in Bunhill Fields Cemetery, in July, 1742, about thirty-six years before City Road Chapel was built. The original stone having been worn out, and the inscription obliterated, a new stone was erected in 1828, and an entirely new inscription placed on it. The walk has been made over the grave, and the foot-stone, bearing the letters S. W. on its surface, has been placed at the base of the head-stone.

John Wesley preached his mother's funeral sermon standing on the corner of the base of the large tomb to the left, where a new stone has been inserted.

THE GWENNAP PIT—CORNWALL.



THE GWENNAP PIT—CORNWALL.

CENTURIES ago, it is said, this was once a tin mine, and all the metal having been worked out, the mouth of the mine was left unfilled. John Wesley found it to be a suitable place in which to gather a multitude of people to preach to them the Gospel, and he so utilized it many times. In his Journal, Wesley records having preached to 20,000 people there.

In 1870, a number of Methodists in the locality (there are only about a dozen houses within a mile of the place), having obtained proper permission, reduced the circumference and shape of the pit into the present grassy amphitheatre.

THE AUDIENCE IN THE GWENNAP PIT.

THE AUDIENCE IN THE GWENNAP PIT.

THE Amphitheatre will seat 10,000 people, and many can stand on the flat plateau around. Every Whit Monday a great preaching convention is held here, and people come from miles around to attend.

This picture was taken whilst the audience was listening to the preaching on Whit Monday, 1887, and the picture of the empty pit, after the people had dispersed the same day.

IN WESLEY ROCK CHAPEL—CORNWALL.

IN WESLEY ROCK CHAPEL—CORNWALL.

THIS anything-but-beautiful Pulpit is built on a solid rock, on which Wesley used to stand when preaching in Penzance, Cornwall, and this fact has given the odd name to the Chapel. The Pulpit built over the Rock, and the Chapel over the Pulpit—nothing beautiful architecturally, but the thought was beautiful which planned that from the rock where Wesley had preached the Gospel to the people of Penzance they should hear it forever, though other feet might stand there and other voices proclaim the "Good News."

GENERAL VIEW OF CITY ROAD CHAPEL PROPERTY.

4

GENERAL VIEW OF CITY ROAD CHAPEL PROPERTY.

ON the right is John Wesley's House. The white Obelisk in front is the monument in memory of his mother, though she is buried in Bunhill Field's Cemetery, opposite.

City Road Chapel is in the center back-ground, and the house to the left is the Parsonage where the second Pastor lives, the Wesley House being the residence of the Superintendent of the Circuit.

CITY ROAD CHAPEL—LONDON.

CITY ROAD CHAPEL—LONDON.

A NEARER view of the Chapel proper. The Portico in front was built in 1815. In the left corner is the entrance to the Morning Chapel. The Benson block of buildings, seen in the extreme left, was erected in 1880, and named after the Rev. Joseph Benson, who lived and died in the building which stood there before the Ecumenical Conference.

The Block is a complete nest of Class Rooms.

CITY ROAD CHAPEL—GENERAL INTERIOR VIEW.

CITY ROAD CHAPEL—GENERAL INTERIOR VIEW.

THIS view is taken from the South Aisle of City Road Chapel, looking towards the east end, where are the two stained glass Memorial Windows, and the blank space then waiting for, but now filled with, the window in memory of Bishop Simpson. There is the ancient Pulpit in which Wesley preached.

This may truly be called the "Mecca" of Methodism, for people from all parts of the world come here yearly to visit the Church, Pulpit and Tomb of John Wesley.

WESLEY'S PULPIT—CITY ROAD CHAPEL.

WESLEY'S PULPIT - CITY ROAD CHAPEL.

THE Chair in front of the Pulpit is now used when there is a second Minister taking part in the service, but formerly as the seat of the "Clerk," who said "Amen" at the close of each Prayer.

Looking past the Pulpit, you see the marble busts of Punshon and Gervaise Smith, and of Dr. Robert Newton in the extreme left.

CITY ROAD CHAPEL—RIGHT OF COMMUNION TABLE.

CITY ROAD CHAPEL. RIGHT OF COMMUNION TABLE.

THE walls of the Chapel are covered in many places with mural tablets, in memory of Methodist Heroes.

Here, at the south side of the Arch over the Apse containing the Communion Table, are three important ones. The upper tablet, under the window, is to the memory of Charles Wesley; the center one to the Rev. Dr. Coke (the "little Bishop," as he was called), and the lower one to the Rev. Dr. Adam Clarke, the Commentator.

The pillar is to the memory of Rev. Richard Watson, and the bust is of Sir Francis Lycett, the founder of the Metropolitan Chapel Building Fund.

CITY ROAD CHAPEL—LEFT OF COMMUNION TABLE.

CITY ROAD CHAPEL—LEFT OF COMMUNION TABLE.

IN the north corner will be seen a portion of the Altar Screen with the Lord's Prayer. The upper Tablet is to the memory of the Rev. John Wesley; the one in the center to the Rev. John Fletcher, and the lower one to the Rev. Joseph Benson. The polished granite column belongs to the architecture of the Chapel, but its base has been utilized to carry an inscription to the memory of Dr. S. D. Waddy. The pillar with bust of Rev. Jabez Bunting, and still to the [illegible] of that, the bust of the Rev. Frederick J. Jobson, D. D.

IN WESLEY'S HOUSE—THE OLD CLOCK.

IN WESLEY'S HOUSE—THE OLD CLOCK.

AT the top of the stairs in Mr. Wesley's house, stands this old Clock, in the same old corner where it has stood for the last hundred and ten years, and with its alarm awakened Mr. Wesley every morning he was at home, at 4 o'clock, so that he might be in time for the 5 o'clock preaching in the Morning Chapel.

The Clock is still in working order, excepting that it sometimes strikes fifty instead of twelve.

IN WESLEY'S HOUSE—FIRE-PLACE IN PARLOR.

IN WESLEY'S HOUSE FIRE-PLACE IN PARLOR.

THE room opening to the left of the Clock was the general living-room of the Preachers who resided with Mr. Wesley. At the end farthest from the door is the Fire-place, as it was in the time when it welcomed Wesley with its glowing warmth.

The general arrangements are, of course, modern, but the Fire-place and Fender are intact.

IN WESLEY'S HOUSE—BOOK-CASE, ETC.

IN WESLEY'S HOUSE BOOK-CASE, ETC.

TURNING your back to the fire in Wesley's Parlor, you will see at the opposite end of the room Wesley's Book-case, in front of which were grouped for the purpose of this picture, his Study Chair as newly covered for use at the Ecumenical Conference, his Study Table, and the celebrated Tea-pot.

IN WESLEY'S HOUSE—HIS STUDY.

IN WESLEY'S HOUSE—HIS STUDY.

OPENING out of his bed-room, in which he died in 1791, is John Wesley's tiny Study and retiring room, his table with old-fashioned brass handles to the drawers, and the cupboard where now is preserved what is left of the famous Tea-pot.

Through the doorway, a glimpse is caught of the room that was his bed-room, and the Arm Chair.

This little Study is that in which the Rev. Richard Watson wrote his Theological Institutes more than half a century since.

IN WESLEY'S HOUSE—THE TEA-POT.

IN WESLEY'S HOUSE—THE TEA-POT.

JOSIAH WEDGEWOOD, the famous Staffordshire potter, made and presented this Tea pot to Mr. Wesley. It holds four quarts and was none too large for the use to which it was put.

Very early on Sunday mornings his Preachers used to meet in the five o'clock Prayer Meeting Room and took tea together. When the meal was ready, the "Grace Before Meat" side was turned towards the guests as a sign to begin, and when the repast was concluded, the other side, "Grace After Meat," was turned to face the Preachers. They had prayer together and words of advice from Wesley, and then separated, carrying with them the holy influence of that early meeting to their different Charges.

TOMBS OF JOHN WESLEY AND ADAM CLARKE.

TOMBS OF JOHN WESLEY AND ADAM CLARKE.

IN the Graveyard in the rear of City Road Chapel, John Wesley is buried. He was standing one day watching some workmen repairing the Chapel when he remarked to a lady by his side: "I should like to be buried just here amongst my workers;" and his wish has been gratified, for he is interred in the midst of about five thousand of his preachers and parishioners.

The low grave by the side of the Wesley Monument is that of the Rev. Dr. Adam Clarke, the Commentator. In Wesley's Tomb, ten bodies are buried; in the other, Dr. and Mrs. Clarke and their son.

ENTRANCE TO WESTMINSTER SCHOOL—LONDON.

ENTRANCE TO WESTMINSTER SCHOOL—LONDON.

HERE, the Rev. Samuel Wesley was for many years one of the Ushers, and here he prepared his brother Charles to become a student at Christ's Church, Oxford. Charles Wesley left Westminster for Oxford in his twentieth year, 1726, and Samuel became head master at Tiverton School in 1732. He had been in office as a Tutor there for nearly twenty years, and near that place resided his grandmother, the widow of the Rev. John Wesley, of Winterbourne-Whitchurch.

The high Tower in the background is the Victoria Tower of the Houses of Parliament.

CHARLES WESLEY'S TOMB—LONDON.

CHARLES WESLEY'S TOMB—LONDON.

IN the old Mary-le-bone Church-yard is the Tomb of Charles Wesley, whose residence was in this Parish, only a walk of five minutes from the Church. He was buried the first week in April, 1788, at the age of eighty years. In the same grave are the bodies of Mrs. Wesley and their two sons, Charles and Samuel. This Monument was erected forty years ago, at the cost of the Methodist Book Concern.

To the right stands Bishop Harris, nearest the Tomb; and next to him Dr. DePuy; on the left side of the Monument is George John Stevenson, to whom this work is dedicated.

THE "DEATH MASK" OF JOHN WESLEY.

THE "DEATH MASK" OF JOHN WESLEY.

THIS Mask was cast from Mr. Wesley's face, between three and four hours after death. The Masks of Lincoln and Napoleon have the eyes closed; in this they are open. This, the original Mask, was kept in Wesley's House till the Rev. Benjamin Rhodes was the resident Minister there, when the City Road Stewards presented it to him to preserve.

It remained in his family till 1866, when his only surviving daughter was in needy circumstances, and she found a helping hand in Mr. G. J. Stevenson, who has since preserved the Mask, which is the only genuine likeness of John Wesley.